

THE
TRUE NOTION
OF
Persecution Stated.
IN A
SERMON
Preached at the Time of the
Late CONTRIBUTION
FOR THE
French Protestants.

By GEORGE HICKES, D.D. Chaplain to his
Grace the Duke of Lauderdale, and Vicar of
Alballows-Barking, London. S
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Published at the earnest request of many that heard it preached.

Πῶς, καὶ σωρὲς, θνητῶν τε συστάσεις, ἀνατομαι, διαίσεις,
Σκορπισμοὶ ὅστων, συκοπαὶ μελῶν, ἀλυσμοὶ ὅλῃ τῇ Σώ-
ματι, καὶ κόλασις τῷ Διαβόλῳ ἐπ' ἐμὴ ἐσχάτῃ ἵνα Ἰησοῦ
Χριστῷ ἐπιτύχω. Ignat. ad Rom.

Γινώσκετε, Ἀδελφοί, ὅτι ἡ ἐποδημία ἐν τῇ κόσμῳ τέταρτῃ
Σαρκὸς ταύτης μικρὰ ὄντι, καὶ ἐλθοχρόνῳ, ἡ δὲ ἐπαγγελία
τῇ Χριστῷ μεγάλη, καὶ θαυμαστὴ ὄντι, καὶ ἀναπαυσις τῇ
μελλέσῃ βασιλείᾳ, καὶ ζωῇ αἰωνίᾳ. Clem. ad Cor. Ep. 11.

L O N D O N,

Printed for Walter Kettilby, at the Bishop's-Head in
Saint Paul's Church-yard. MDC LXXXII.

*Printed long before for Walter
a Non-Juror 204 Suffragan Bp. of Th. 46*

THE
THREE NOTION
OF
S. R. M. O. N.
IN CONTRIBITION
J. R. M. O. N.

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2 COR. iv. 9.

*Persecuted, but not forsaken; cast down,
but not destroyed.*

The precedent Verse is this :

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but—

THESE words are spoken by Saint *Paul*, not of the Christians in general, but of the Apostles; who above all other Christians, were so obnoxious to Sufferings, because they preached the new Doctrine of the Gospel; which was the destruction of all other Religions, throughout the *Jewish* and *Gentile* World.

But because the Disciples, or Lay-professours of Christianity have in all Ages and Governments suffered in proportion with the Preachers of it, I shall consider the words in general; as they regard the whole body of any Christian Communion, that suffer in any common Persecution; The Pastours with their Flocks, the Teachers with their Hearers, The Clergy with the Laity. For it often so happens, that all that will live godly shall suffer Persecution, and that the Professours of Christianity, be they Ministers, or People, must
B through

through many Tribulations and Afflictions, enter into the Kingdom of God.

For Christianity is a suffering Religion, and above all others exposeth its Professours to persecution, because when the Supreme Power happens to be Infidel, Idolater or Heretick, and so sets it self against the Gospel in general, or any particular truth of it, it becomes the duty of all Christian Subjects to suffer, if they will not fly. There's no mean in the Gospel betwixt these

* *Just. Mart. two extremes, denying the Faith, or * fighting in the*
Apol. 2. p. 64. defence of it, being equally damning sins, for as it is
edit. par. written, Whosoever denieth me before men, him will I de-
1615. dial. ny before my Father which is in Heaven : So it is as plain-
cum Tryph. ly written, Whosoever resisteth the Power, resisteth the
p. 236, 323. Ordinance of God, and they that resist shall receive to them-
363. selves damnation. And that we should in no exigence

* *Ἀλλὰ ἀρ-*
νήσει ἡμᾶς
τὸ ὄνομα τοῦ
Χριστοῦ, ἀπο-
νήσει ὧν ὁ
υἱός, θάνα-
τον ἡμῶν
ἀντὶ ἡμῶν, καὶ
ἐκπορεύσει
ἡμᾶς εἰς τὴν
βασιλείαν τοῦ
*πατρὸς ἡμῶν
 ὅτι πᾶς ὁ ὄντα*
ὑπομένει ὁ
Θεὸς διὰ τοῦ Χριστοῦ ἀγαθὰ παροσχόντος ἡμῖν ὅτι ὡς τῆς τῆς πάντων ἐν ἡμῶν ἀπολύσεως ὡς ὑμῶν —

Just. Mart. dial. cum Tryph. p. 323.

Accordingly hath it been the practice of all good Christians to suffer or fly; for so we are used to speak, not that flight is not one sort of suffering (for it implies forsakeing of House, Relations, Lands and Country) but that it is the custom of all Languages, to speak of the lesser evil, as of a *good*, and so *flight* is if it be compared with Death, Slavery or bodily Torments, which are more emphatically called Sufferings; though really in it self it is also a great degree of suffering, for which

which the Person so flying from persecution shall be rewarded with Everlasting Life.

I say it hath been the inviolable practice of all good Christians to suffer, or *fly*, and never to resist; so the Primitive Christians did under *Pagan*; *Arrian* and *Apostate* Emperours; the *Waldenses* under *Pagano-Christian*, or Popish Powers, our own Ancestours in the days of *Queen Mary*; and now our poor Brethren of the Reformed *French* Communion, who are fled hither in assurance of his Majestie's protection, and his Protestant Subjects Charity, to whom he, as it becomes so great a Patron of the Protestant Cause, hath most affectionately recommended them, commanding us to stir you up to so good a work, which I have chosen to doe in a Discourse upon these words, upon which I shall proceed in the following method.

First, I shall shew what *Persecution* is, or when Christians are truly said to be persecuted.

Secondly, I shall shew, that our Brethren of the *French* Church are under a true Persecution, or truly persecuted.

Thirdly, I shall shew you to what a degree they are persecuted.

And *Lastly*, I shall shew you, that it is our indispensable duty to help, and assist them, that now they are persecuted, they may not be destitute; nor quite destroyed, though they be cast down. *Persecuted, but not forsaken; cast down, but not destroyed.*

I. I shall shew, what *Persecution* is, which is very necessary for me to doe, because the true notion of *Persecution* is generally mistaken; men often miscalling that by the odious name of *Persecution*, which is nothing, but the Execution of just, and sometimes of necessary, and wholesom Laws. Thus the Modern

Jews in their Writings speak of themselves as of a People, that are persecuted by the Seed of *Eſau* throughout the whole World. The *Papiſts*, thoſe in the *Britiſh* Dominions eſpecially, complain, that they are persecuted by the Hereticks; and beſides them, there are yet many other ſorts among us, who make bitter out-cries againſt Perſecution, when their Sufferings, if tried by the true teſt of Perſecution, would not, I am confident, appear to be ſuch.

Therefore, that I may lay down the true notion of it, I muſt deſire you to obſerve, that the Original words in the Old and New Teſtament, as likewiſe the latin word for *Perſecution*, and to *perſecute* properly ſignify to purſue, or run after another to ſtop him, or get before him; and from this Agoniſtical acceptation of the words, they are tranſlated into a Tropical ſenſe, to ſignifie to proſecute, *purſue*, or attach *by Law*. I confeſs ſometimes they ſignifie to purſue after another to kill him, and ſo come to be taken in a Military ſenſe, to proſecute by the Sword; but becauſe I am reſolved to confine my Diſcourſe to Legal, or pretended Legal Perſecution, I ſhall take no notice of *Sword-perſecution* further; than it happens to the Subjects from the Magiſtrate, by virtue of the Law. To make this, which is the firſt ſtep of my Diſcourſe, as plain as I can, I tell you again, that the Scripture-words for to perſecute, ſignifie to proſecute, or purſue by Law; And by Law I here underſtand, Law in the largeſt ſenſe for the Will and Pleaſure of the Supreme Authority, whereby the People, that live under it, are commanded *to doe*, or *not to doe*, otherwiſe *to doe*, or *forbear doing* ſuch and ſuch things.

Now becauſe in the ſeveral times wherein the ſeveral Books of the Old and New Teſtament were written, as well as in the Ages ſince, good men were often proſecuted and purſued by Authoritative orders, for *doing*

ing of those things, which God had some way com-
manded, or for not doing of some things which he had
some way or other forbid; therefore the Law terms for
prosecution came in an especial manner to signify *Perse-
cution*; which indeed is very seldom any thing else, but
a * Legal, or in case of usurpation, or wresting the
Laws, a pretended Legal prosecution under Authority
for not obeying where God prohibits; for *doing* of any
thing, which God hath any way commanded; or *not
doing* any thing, which he hath any way forbid: as
Peter and John said unto the *Sanhedrim*, † *Whether it
be right in the sight of God to hearken unto you more than
unto him, judge ye.*

* Postremo
legum obstrui-
tur authori-
tas —
Tert. Apol.

*Peter and John said unto the Sanhedrim, † Whether it † Tuis etiam
be right in the sight of God to hearken unto you more than obtemperare-
unto him, judge ye.*

I have a mind to make sure-work, as I go, and therefore I must repeat it once more, and tell you, that Persecution Actively taken consists in *Legally prosecuting*, and Passively taken in being *Legally prosecuted*, for not obeying Authority in those things which God prohibits: otherwise for prosecuting, or being prosecuted unto any penalty for doing of those things, which he hath any way commanded; or forbearing, or refusing to doe those things, which he hath any way forbid. I have put in the words *any way*, because there are two ways by which God the King of Kings makes his pleasure known unto men, by right Reason, or the *light of Nature*, and by Revelation, which we commonly call the *light of Grace*.

Right Reason consists in the common Principles which God hath implanted in all Mens Understandings, and the conclusions which issue from them; for as Solomon saith, *The Understanding of a man is the Candle of the Lord*; and the light of Natural Reason is his Light, who

who, as *Cicero* calls him in his First Book of Laws, is *infinita mens, & ratio*, infinite Understanding and Reason; or as the *Platonists* Allegorically stile him, *αὐτὸς οὖς*, Original Reason or Light.

As for the light of Grace, or Revelation, there are many sorts of it; for God, as the Apostle speaks, who at sundry times, and in divers manners spake in the Patriarchal and Jewish times by Prophets, Oracular responses, and voices from Heaven, hath in these last days spoken unto us by his Son, who was the Antitype of *Moses*, and by his Apostles, who were the Prophets of the New Testament; and these two ways the light of Nature, and Scriptural Revelation are the general and ordinary means, by which we come to know what is the will of God.

Persecution therefore ordinarily speaking consists with respect to the Persecutours in judicially prosecuting, and with respect to the Persecuted in being judicially prosecuted unto any penalty for doing those things which God hath commanded by the light of Nature, or Scriptural Revelation; or for not doing of those things, which he hath forbidden by either, or both of those two ways. This is the true notion of Persecution, which consists not in the greatness of any Man's sufferings, which inconsiderate People chiefly look at, but in the righteousness of the Cause for which he suffers: For if he be pursued for doing any thing against the Law, or Government, under which he lives, that God hath not commanded, or for not doing of those things, which God hath not forbid, he is not persecuted, but justly prosecuted for disobeying the Powers, which God hath bound him to obey.

This is most agreeable to our Saviour's notion of Persecution, *Matth. 5. 10. Blessed are they, who are persecuted for righteousness sake, for theirs is the Kingdom of Heaven.* To the understanding of which words, I desire

fire you to take notice, that *righteousness* in the Scripture-stile, when it doth not signifie *just dealing*, or (as it sometimes doth by an Hebraism) * *mercifulness*, it is taken for *Vertue*, or *Religion* in its full latitude, or obedience unto God. In this sense *righteousness*, and the *righteous man*, are opposed to *wickedness*, and the *wicked man*, Ezek. 3. 19, 20. *If thou warn the wicked man (saith God unto the Prophet) and he turn not from his wickedness — Again, when a righteous man doth not turn from his righteousness, &c.* And in this sense of *righteousness* saith our Saviour to his Disciples, *Except your righteousness, i. e. except your Religion and obedience to God exceed that of the Scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven.* So saith he, *Matth. 6. 33. First seek the Kingdom of God, i. e. the Gospel, and its righteousness, that is, the Religion, and Obedience, which the Gospel prescribes, and all these things shall be added unto you.* According to this sense of the word *righteousness* Saint Luke saith of *Zacharias and Elizabeth*, that they were *righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.* And as *righteousness* signifies *Obedience*, and *Religion* in general: so it signifies also any particular *Divine Institution*, or the performance of any particular duty under any *Divine Institution*, as God is pleased to order and command. Thus the *righteousness of the Law*, Phil. 3. 6. signifies the performance of all those *Commands and Ordinances*, which God required of the *Jews and Profelytes* under the *Old Testament*; and the *righteousness of Faith*, Rom. 4. 13. signifies the performance of all those *Duties*, which God requires of *Christians* under the *New*. The one signifies the *Jewish Religion*, which consisted in obeying of *Moses*; the other the *Christian*, which consists in obeying of *Christ*: that consisted in keeping the *old Law*, and this in observing the *Gospel*, which the

Primitive

* Psal. 112. 9.
Prov. 11. 18.
Psal. 37. 21,
25.
Math. 1. 19.

* Neomenias vestras, & dies festos — *hæc ergo vacua fecit Nova Lex Domini nostri Jesu Christi*, Epist. Barnab. — ὁ δὲ ἐν χαρισίᾳ παλάσι ἡμῶν νόμος, ὃς ἡμῶν ἐστίν. ὁ δὲ πατρὶν ἀγγέλων, νόμος ὁ δὲ νόμον τοῦτοῦ νόμου ἀπὸ ἐκείνου. — καὶ ἡμῶν νόμος, ὃς τῶν ἀγγέλων ὁ νόμος ἐστίν. Just. Mart. dial. cum Tryph.

Primitive * Writers in their Discourses with the *Jews*, usually called the *New*; nay, as general words are frequently taken in particular significations: so this word is taken for any particular act, or object of obedience to

God, as *Matth. 3. 15.* when *John* forbade *Jesus* to be baptized of him, *Jesus* who knew that God required it of him, saith unto *John*, *Suffer it to be so, for thus it becometh us to fulfil all righteousness, i. e.* thus it is our duty for me to confirm, and approve thy imperfect Ministry, and for thee to let it be so confirmed, because it is the pleasure of God.

From all this it is plain, that to be persecuted for righteousness sake, signifies to be persecuted for obedience unto God, and therefore 'tis neither the Person, nor the Sufferings, but the Cause which makes Persecution: so that when men are prosecuted by Authority for any other cause, but for Righteousness, *i. e.* for Religion, as Religion is taken for obedience to God's Laws, let them complain, and pretend as much as they please, they are not persecuted, but justly punished for disobedience to the Supreme Power. They suffer not for God's sake, but their own; they suffer not as Martyrs, and Confessors, but as Malefactors. This consideration made Saint Peter in his First Epistle general — distinguish so carefully between suffering as a Malefactor, and suffering as a Christian, *Cap. 4. 14, 15.* *If ye be reproached for the name of Christ, happy are you — But let none of*

* Orat. Lucii you suffer * as a Murtherer, or as a Thief, or as an Evil-doer, or as a Busie-body in things that belong not unto him; yet if any man suffer as a Christian, let him not be ashamed, but glorifie God on this behalf. In the 2d. Chap. 13. vers. he charged them to submit themselves to every Ordinance of Man; whether it were to the Emperour, or his subordinate

* Orat. Lucii
Mart. ad
Urbicium
Præf. Just.
M. Apol. 1.

subordinate Magistrates for the Lord's sake, as free indeed in a spiritual sense from many yokes, but not to use their Christian freedom, as a cloak for their malignity, but as the Servants of God. Then from Subjects he proceeds to the Servants or Slaves, who you may be sure suffered much from *Jewish*, and Heathen Masters upon the account of the Christian Religion; and he tells them that it was * acceptable to God, if a man for conscience towards God endured grief suffering wrongfully. And in the 3^d. Chapter, after he had charged all Christians, as being the best way to avoid Sufferings, to refrain their Tongues, to eschew evil, to doe good, and seek peace, *Who is he (saith he) that will harm you, if ye be followers of that which is good; but if notwithstanding all this, ye chance to suffer for righteousness sake happy are ye, and be not afraid of their terrour, neither be troubled:* and lastly, in the 4th Chapter he resumes the argument again, in the words which I cited above, concluding that they that so suffered *according to the will of God*, should commit the keeping of their Souls unto him, as unto a faithfull Creatour.

* *Xristi mō*
Θλω. Cod.
Alex.

Accordingly, there's scarce any one place of the New Testament, where Sufferings or Persecution are mentioned, but it is with respect to the Christian Religion: as, *Blessed are you, when men shall revile you, and persecute you, and say all manner of evil of you falsely for my sake: Whosoever shall lose his life for my sake, and the Gospels, the same shall save it: Verily, verily, I say unto you, that there is no man that hath left Houses, or Brethren, or Sisters, or Father, or, &c. for my sake, and the Gospels, but he shall receive an hundred fold, now in this time with persecutions, and in the world to come Eternal Life.*

From which places it is evident, that Persecution consists in suffering for *Christ's* sake, or for the sake of the Christian Religion, or any truth of it, or for obey-

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ing God in any particular of it, after the same manner that the Prophets, or holy men of old used to suffer under the Law, or Jewish Oeconomy; as our Saviour said, *Blessed are you, when men shall revile you, and persecute you, &c. Rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets, which were before you.* Accordingly *Acts 5. 41.* 'tis said, that the Apostles departed from the presence of the Council, where they were beaten, rejoycing that they were counted worthy to suffer for his Name.

To put all this together, Persecution from the Civil Magistrate (for to that I chiefly restrain my Discourse) consists in inflicting, or suffering any sort of evil, or to any degree, for Righteousness sake; for Religion's sake; for *Christ's* sake; for the Gospel's sake; for *Christ's* Name sake; for Christianities sake; in a word, to suffer as the Prophets and Apostles did of old, who in all their sufferings were reduced to this sad necessity, of disobeying God, or the Civil Authority, as *Peter* and the other Apostles answered, and said to the *Sanhedrim*, the second time, when they commanded them to preach no more in the Name of *Jesus*, *We ought to obey God, rather than Man.*

The general notion of Persecution, and of Christian persecution withall being thus stated, we may easily perceive, that a man can be persecuted but upon two accounts, for matters of professed Faith, or *Principles*, or matters of Practice.

Upon the former account a man is truly persecuted, when he is prosecuted for teaching, or professing any Truth, or true Doctrine, which he is bound by God to teach or profess; or for disowning or denying any Error or false Doctrine, which he is bound by God to disown or deny. I have made this distinction between owning of true, and disowning of false Doctrines, with respect to the several ways in which men are wont to express

express their minds in affirmative or negative propositions; although both ways of speaking virtually and really are the same thing; As he that asserts *Jesus* to be *Christ*, doth virtually deny this blasphemous proposition, *Jesus is not Christ*; and he that denieth this blasphemous proposition, *Jesus is not Christ*, doth virtually assert that *Jesus is Christ*. Thus in all things the affirming of Truth is a virtual denying of the opposite Error, and the denying of the opposite Error, an affirming of the contrary Truth; and great is the number of Martyrs, who have been truly persecuted upon these accounts.

So *Socrates* was persecuted to death by the Laws and Magistrates of *Athens*, for asserting the true God, or denying the false. He asserted that there was but one God and Father of all, who made Heaven and Earth; and that the Gods whom the *Athenians* worshipped were dumb Idols, the work of mens hands. For this reason *Justin Martyr* represents him in part as a * Christian, and among those whom † wicked men, by the instinct of the Devil, persecuted for Righteousness sake.

* *Apol.* 1.
p. 48.
† *Apol.* 2.
p. 55.

He died a Martyr for Natural Religion; in the defence of a Doctrine, which God had taught him by the Light of Nature, was not onely true, but such a Truth as was his duty to propagate and maintain.

So likewise the Primitive Christian Professours were persecuted both by the *Jews* and *Gentiles*, for teaching and professing the Doctrines of the Christian Religion, and for denying the obligation or validity of the Law of *Moses*, and the *Pagan* Idols to be true Gods.

So much for Persecution upon matters of Faith, or Principles; and Persecution for matters of Practice is likewise twofold, for matters of *Divine Worship*, which concern the First Table, or for matters of Justice and Charity, which concern the Second.

With respect to the former, a man is persecuted either upon a *negative account*, for not denying of God, or, secondly, for not worshipping a false God in opposition to him; as the three Children in *Daniel* were persecuted for not worshipping the Golden Image of *Nebuchadnezzar*; the Primitive Christians for not * swearing by the Emperour, and his *Genius*, for not † sacrificing to Idols, and the Emperour's * Statue; And the *Albigenses* for not worshipping of Saints and Angels, and the *Host*, as the Papists call their Breaden God; or, thirdly, for worshipping of him in an undue manner; whether it be *positively so*, as the Primitive Christians were persecuted by the *Jews*, for not worshipping of God according to their manner, after it was abrogated, or *naturally so*, as the Protestants are persecuted for not worshipping of him according to the corrupt manner of the Papists, which is polluted with the worship of Creatures, and with many Sacrilegious, Idolatrous, and truly superstitious Rites and Ceremonies, which utterly deprave and defile the Religious Offices to which they belong.

Or secondly, upon a *positive account*, for worshipping the true God, as *Daniel* was persecuted for worshipping of God as, afore-time, after the Decree of *Darius* was made, not to ask any petition of God or Man for thirty days, except of the King.

So likewise with respect to matters of Justice and Charity, a man is also persecuted upon two accounts, either for not doing of something, which is unjust or uncharitable, as the *Egyptian* Midwives were in danger of being persecuted by *Pharaoh*, for not murdering the *Hebrew* Infants; and many of the Primitive * Christians for not betraying or delivering up their Brethren into the hands of the Persecutors, or for doing some just or charitable action, which ought to have been done: as many of the Primitive Christians, and Pro-

testants.

* *Eccles. Smyr.*

Epist. de Polycarp. Mart.

† *Omnes Dei cultores sacrificare, vel mori cogeant.*

Martyrium Ignat.

* *Epist. ad Trajan. l. 10.*

97.

* *Clem. ad Cor. Epist.*

c. 54. p. 114.

Edit. Oxon. 1677.

Agon. 16. 42.

testants have been persecuted for harbouring and relieving their distressed Brethren, and many of his Majestie's Loyal Subjects for harbouring, relieving and assisting of him.

These are all the cases, for which a man ordinarily speaking can be persecuted : it must be for matters of Faith, or matters of Practice, for matters of Divine Worship, which belong to the first, or matters of Justice and Charity, which belong to the second Table of the Law. All *righteousness*, or matters of Religion, for which a man can be truly persecuted, are reducible I say to *Faith or Practice* ; and all matters of *Faith* are either *such as are necessary to be known, that they are revealed, and they are but few, or that are necessary to be believed when they are known*, and they may be very many ; and all matters of Practice in short are such, as God hath made it either absolutely necessary, or in such circumstances for man to doe, or not to doe. But if men will believe things to be Articles of Faith, which God never made so ; and also make rules for matters of Christian practice, and Communion which God never made ; if they will believe false, or impious, or uncertain Doctrines to be certain and true, and set up new Notions, which Primitive and Virgin Christianity never understood or professed, and revive old Errours and Heresies, which were condemned by the Catholick Church : In a word, if they will impose upon their own, and other mens Consciences, and teach for Doctrines of God the Traditions or Inventions of private men, let them suffer never so much, or be never so much perswaded in their own Consciences of the truth of them, yet they cannot be persecuted for them, though when they are honestly minded with their erroneous Consciences, and their Errours do not tend to the publick disturbance, nor thwart the common fundamentals of Christianity, they may be too severely used.

I say

I say men that coin new Doctrines, and Rules, and Precepts for Christian Practice and Communion which God never made, let them suffer never so much from Authority in the defence of them, yet they are not persecuted, but rightfully punished; and suffer not as Christians, but as Criminals; and though God will be mercifull to their mistakes, when they proceed not from an ill mind, and pardon their ignorance, when it is not wilfull and affected, yet they can neither suffer as Confessors nor Martyrs, nor shall they receive the promised reward for their sufferings in the World to come.

No! whosoever is truly persecuted must suffer for Doctrines and Laws, which God hath given us, for the common Principles of Christianity, and not for private fancies and inventions; and therefore when you hear men cry out of persecution, consider for what Scriptural Truth, for what Article of the Creed, for what * Catholick Principle, for what part of Christianity, for what Gospel-doctrine they suffer, or in obedience to what Gos-

* Because I have here made mention of the common

Principles of

Christianity, which I call Catholick Principles, I shall here explain my self in the words of the most Learned Dr. Beverege, who hath deserved so well of the Church Catholick, in his *Prooemium before his Codex Canonum Vindicatum*. *Si prae grande hoc omnium cuiusque seculi Christianorum corpus, quod Catholica sive universa Ecclesia vulgo appellatur, ut ubique, & semper constitutum attenti perlustremus, certa quadam quasi communia in eo deprehendemus principia, quae totum percurrunt, omnesque illius partes & sibi invicem, & capiti conneſtunt. E quibus primum, illudque è quo caetera oriuntur, est, Sacram Scripturam sive vetus novumque Testamentum, Divinitus esse inspiratam — Verum enimvero haec sacra Scriptura, etiamſi in iis, quae ad cuiusque salutem absolute sunt necessaria, praeceptis clarissima sit & omnibus manifesta; quantum tamen ad doctrinam spectat, & aeternam Ecclesiae disciplinam, ea pro ipsa sua altitudine non uno eodemque sensu ab omnibus accipitur — ut observavit olim Vincent. Lirinensis, & ex haereticis, & schismaticis satis superque constat, qui nempe singuli pravos suos opiniones, praxisque è sacris Scripturis suo modo interpretatis, eliciant. In huiusmodi itaque rebus si non errandi, nec offendendi certi esse velimus imprimis procul omni dubio cavendum est, ne privatis nostris aliorum opinionibus, aut conjecturis, pertinaces nimis adhaereamus, sed nobiscum potius recolamus, quid universa Ecclesia, vel maxima saltem pars Christianorum de istis senserint, & in ea acquiescamus sententia, in quam Christiani per omnia secula consenserunt: quemadmodum enim omni in re consensus omnium vox natura est, ut ait Cicero, sic etiam in huiusmodi rebus consensus omnium Christianorum vox Evangelii meritò habeatur. Multa autem sunt, quae licet in sacris Scripturis expresse, ac definite non legantur, communi tamen omnium Christianorum consensione ex iis evantur. Ex. gr. Tres distinctas in sacrosancta Trinitate Personas venerandas esse, Patrem, Filium & Spiritum Sanctum. hosque singulos verum esse Deum, & tamen unum tantummodo esse Deum: Christum*

ΣΑΥΩΤΗΡ

Sed & verum esse verè Deum, ac verè hominem in unâ eademque personâ. Hac & similia, quamvis toridem verbis ac syllabis nec in veteri, nec in novo instrumento tradantur, de iis tamen, ut utroque fundatis inter omnes semper convenit Christianos, dempsit tantummodo paucis quibusdam hereticis, quorum in religione haud major habenda est ratio, quam monstrorum in naturâ. Sic etiam Infantibus sacro Baptismate abluendos esse, & sponsores ad illud Sacramentum adhibendos: dominicum sive primam per singulas septimanas seriam religiose observandam esse: Passionis, Resurrectionis & Ascensionis Domini ad Coelum, nec non Spiritûs Sancti adventus commemorationem per singulos annos peragendam: Ecclesiam ubique per Episcopos à Presbyteris distinctos, iisque Praelatos administrandam esse. Hac — per mille & quadringentos ab Apostolis annos in publicum Ecclesiâ usum ubique recepta fuerunt, nec ullam intra illud tempus invenire est Ecclesiam in ea non consentientem, adeò ut quasi communes sint notiones omnium ab origine Christianorum animis insita, non tam ex ulla particularibus Scripturâ locis, quam ex omnibus: ex generali totius Evangelii scopo, & tenore, ex ipsâ religionis in eo stabilita naturâ & proposito, atque ex constanti denique Apostolorum traditione, qui Ecclesiasticos hujusmodi ritus, & generales, ut ita loquar, Evangelii interpretationes per universum terrarum orbem unâ cum fide propagarunt. Alioquin enim non credibile, imò vero impossibile prorsus esset, ut tam unanimi consensione ubique & semper ad omnibus reciperentur. Vid. etiam Cassandri defensionem officii pii viri, adversus Calvinum.

pel-law; for 'tis no matter how much they are perswaded in their own Consciences, and to what degree they suffer; but do you enquire after their Opinions, and then try if they are any part of Christianity; and if upon trial they be not found to be so, their clamour and noise about persecution must be unjust and vain. As for example, there is now a loud cry among the Papists of the persecution of the Catholicks (as they mis-call themselves) and of the persecuting Laws against the Catholicks in *England*; but suppose all our Laws were executed against them, for what Article of the Creed, for what Gospel-doctrine, or Precept, for what Catholick Principle, or for what part of Christianity would these Pseudo-catholicks suffer? are these Gospel-truths or Catholick Principles, that the Bishop of *Rome* is *Christ's* Vicar General, and that he is Supreme above all other Bishops of the Catholick Church? Can they prove either by the Scriptures, or by universal Tradition, that he is infallible either in the Chair or out of it, and that there is no Salvation to be had without the Pale and Communion of his Church? Are these, not to mention Transubstantiation, Image-worship, the Invocation of Saints and Angels, praying in an unknown Tongue,

Tongue, &c. any parts of the Christian System ; or did the Primitive Christians, or so much as one Church of Primitive Christians know or profess these things ? No ! they are not Articles of Faith, nor Gospel-doctrines, nor common notions of Christianity, but contradictions to all these, and the Doctrines, and Traditions of men.

* *Mitchel
King, Kid,
Hackston, &c.*

In like manner, not to mention the late * Malefactours in *Scotland*, our dissenting Brethren here have made grievous cries about Persecution, and their Writings are full of reflexions upon the persecuting Laws, and of invectives against the makers of the Law for Uniformity ; but for what Gospel-truth or Precept ? for what Catholick Principle, or for obedience to what Law of *Jesus Christ* did they ever yet suffer, or can they suffer by those Laws ? Is this a Gospel-doctrine, or Catholick Principle, that the original Government of the Church was *Presbyterian*, and that the Government of it by Bishops above Presbyters, and distinct from them, is an alteration of the original Government, and an usurpation over the Church of God ? If it be, let them shew us when this disparity of Bishops from Presbyters began ? Let them assign the time of this universal Aberration and Apostasie from the Primitive Platform ; whether it was done in the time of the Apostles, or in the times next unto them. If it was done in their time, let them tell us whether it was done with their consent, or without it ; or if in the times next unto them, let them tell us the names of those *Diotrepheses*, who did first attempt or achieve it ; let them shew us so much as one Record, that doth make mention of it ; or let them tell us how so great an alteration was made both over the Presbyters, and over the Church, and yet not one Church or Presbyter assert its right ? Or how it came to pass for example, that *Ignatius* an holy Martyr, Presbyter of *Antioch*, should so early usurp the Ecclesiastical

fiastical Government of * *Syria* at a time when there were such vast multitudes of Christians in it, and elsewhere, that † *Tyberianus* President of *Palestine* told the Emperour *Trajan*, under whom he suffered, that he was wearied with punishing, and killing the *Galileans*; and * *Pliny* Proprætor of *Bithynia*, told the same Emperour, that the Christian Religion had so infected the Cities, Towns, and Villages in his Province, that the Heathen Temples were become desolate, and unfrequented; or if Bishops then had not many particular Congregations under their inspection, how should the same holy Martyr in his Epistle to the Church of *Smyrna* distinguish between personal Communion with the Bishop, and with another Minister licensed by him, and disallow all other Communions but such? In like manner is it a Gospel-doctrine, or Catholick Principle, that Book-forms of prayer are unlawfull; or that God cannot be so worthily worshipped by them, or in so spiritual a manner, as by extemporary Prayers? Is there one place in the Bible that prefers *extemporary* before prescribed Forms of Prayer? Doth the practice of the Catholick Church prefer those before these? Or is there any thing in Scripture or Antiquity to shew, that it is a sin for a Minister to wear a Linen Garment, when he officiates in the Church. Are National Churches unlawfull, or inconsistent with the progress of the Christian Religion, or the notion of Christian Union and Communion? Doth either the Gospel, or any thing in Christianity teach us, that the use of Ceremonies is unlawfull in Divine Worship? or that the Sign of the * Cross is

* *Ad Rom.* ἀντὶ τοῦ αὐτοῦ ἔπ' ἑνὶς καὶ τὸν Συναγωγὰς καὶ τῶν ἱερῶν ἱερῶν; —

† *Epist. ad Trajan.* ἀπὸ τοῦ αὐτοῦ ἑνὶς καὶ τὸν Συναγωγὰς καὶ τῶν ἱερῶν ἱερῶν; —

* *Neque enim civitates tantum sed vicos atque etiam agros superstitionis istius contagio pervagata est — satis constat prope jam desolata templa —*

* Ἐκείνη βα-
βαία ἐν ἡμε-
ρα ἡμεῶν,
ἡ ἡμεῶν ἡ
ἐν τῇ ἐν τῇ
ἐν τῇ ἐν τῇ
ἐν τῇ ἐν τῇ
ἐν τῇ ἐν τῇ

* *Clem. Alex. Strom. l. 2.* ἡ δὲ βασι-
μα ἐπ' εὐλογοῦν ἡ δὲ μακαρία σφραγίς. *Ter-
tul. de resur. Caro abluatur — caro signatur.
De corona. Ad omnem — frontem Crucis
signaculo terimus.*

D

now

now become unlawfull in the Office of Baptism? Are these Christian Doctrines or Precepts, that the People have a right to chuse their own Ministers; that no Power upon Earth, at least no Secular Power, can silence or suspend a Minister; that Infant-baptism is unlawfull; or that the Scripture is the Adequate Rule of Conscience and Practice; or that nothing ought to be instituted in the Service and Worship of God, which he hath not commanded or approved in his Word?

Are any of these, not to mention others, Articles of Faith, or Gospel doctrines, or Catholick Principles? If they be, how came they to lie so long undiscovered, and never to be found out, but by a few particular men among us, some about an hundred, and some about thirty and forty years ago? What, were all Christian Doctours before Popery, and all since the Reformation from it, but a few Dissenters of these Countries, blind, that they could never yet discern these Doctrines in the Scriptures, neither in exprefs terms, nor in the scope and tenour of them? these Doctrines which would make the Professours of them now separate from all National Establishments of the Protestant Religion, as well as ours, and which must have obliged them, had they lived in the first and best Ages of Christianity, to have separated from all the Churches in the World.

For there were * Bishops over several Congregations superiour to, and distinct from Presbyters in the Apostles times; and the Christian Writers of the next Age to them, upon whose Authority we take the Books of the New Testament to be their writings, did teach and believe the office of such a Bishop to be the Ordinance of God. And in those

* As James at Jerusalem, and S. John the Apostle at Ephesus, both which as a sign of the High-priesthood (for S. Clement compares the Bishop to the High-priest, c. 40. ep. ad Cor.) wore the *tiara*, the Pontifical Crown, or Frontlet, wherein was written holiness to the Lord. Euseb. lib. 5. c. 24. Epiphanius in her. Nazar. & in her. 78. Mark at Alexandria, who also is said to have wore the Pontifical Frontlet. Valef. not. ad h. 5. c. 24. Euseb. not to mention Clement, Caius, Archippus, Onesimus, Enodius, Timothy, Titus, Ignatius, &c. who were all such Bishops according to Catholick Antiquity.

those pure and Virgin-times of Christianity, they worshipped God by Forms of Prayer, used Ceremonies in his worship, united into * Metropolitan, which answer to our National Churches, used the Sign of the Cross at all sorts of Devotion, received their Ministers from their Bishops, at whose Election, it is true, they used to signify their approbation, as the People were wont to doe at our King's Coronation: but they never poll'd at them, nor properly speaking gave any vote. In those days also, in the pure and Virgin-Ages of Christianity, while the Disciples of the Apostles governed the Church, the Bishops silenced and deposed Presbyters, who were not so much as to † preach, or administer any Sacrament, without their leave and consent. They then also used and instituted many Ceremonies, of which we have no account, neither Precept nor Example in the Word of God. Shall I mention some? They always mixed * water with the Sacramental Wine, to signify that the Bloud of *Christ* had a cleansing-virtue in it; which mystery was also, as they believed, represented by the Water which flow'd with the Bloud from our Saviour's Side. They sent † portions of the Sacramental Bread to the sick and absent, to signify, that they were partakers of the same Sacrifice, and belonged to the same Altar; and they worshipped God towards the * East. They gave † Milk and Hony to drink unto baptized Persons, to signify, that they were like new-born Babes, who ought to desire the sweet and sincere milk of the Word. They sung *Psalms* * alternately at the holy Eucharist: They stood up in all their Devotions from † *Easter* till *Whitsuntide*, to signify, that *Christ* was risen from the dead. They observed the four Apostolical Holidays, the Passion, Resurrection, and Ascension of our Lord, and the descent of the Holy Ghost. Nay, even in the Apostles days they * dipt baptized Persons over

* *Euseb. l. 3. c. 23. Can. Ap. 34. Conc. Antioch. c. 9.*

† *Ignat. ad Smyrn. Philadelph. Trull. Can. Apost. 39. Tert. de baptismo, c. 17. Concil. Ancyr. c. 13. Concil. Laod. c. 55. Hier. advers. Lucifer.*

* *Iust. Mart. Apol. 2. Conc. sext. in Trull. c. 32. Conc. Cart. Can. 40.*
† *Iust. Mart. loc. cit.*

* *Resp. ad quest. 118. ad Oribodox. † Tertull. Clemens Alexan. Cy forsan Barnab. Epist. p. 223. Edit. Isaac. Voss. * Plin. cit. Epist.*

† *Resp. ad quest. ad Oribod. 115. * Rom. 6. 4.*

† 1 Cor. 11.

* 1 Cor. 16.

20.

1 Thess. 5. 26.

Just. Mart.

Apol. 11.

† 1 Cor. 14.

16.

Just. Mart.

Apol. 11.

the head, and let them remain a little space under water, to signifie, that they were buried with *Christ* in Baptism. They also then had † Love-feasts, joyned with the holy Eucharist; the * salutation of the holy Kifs; and observed the *Jewish* custom of saying the *Hebrew* word † *Amen* at the conclusion of every Prayer.

These were the general, besides the particular Ceremonies of particular Churches; and in one word, there was never any separation made or thought of in any of the Primitive Ages of Christianity, upon the account of Ceremonies; and therefore since the belief and practice of God's universal Church, in the first and best Ages, are contrary to the Doctrines and Precepts, by which our dissenting Brethren in vain attempt to justify their separation, How can they be Doctrines and Precepts of the Gospel? How can they be Catholick Principles, or parts of Christianity? and how can they be persecuted in the defence thereof? No! they are no parts of Christianity, no Laws nor Doctrines of the Gospel, but mere humane Inventions, mere humane Fancies and Opinions, and most of them modern Opinions too. Primitive Christianity never heard nor thought of such things and notions, but they have been invented and advanced to justify the schismatical Practices of some Men, who have not brought their Works to the Rule, but the Rule, I mean the Gospel, to their Works. In a word, they are all Novelties, or renewed Errors; all Impious, False, or most uncertain Notions; and those that teach them, be who they will, teach for Doctrines of God the Traditions and Opinions of Men.

II. But this is not the case of our poor Brethren of the *French Church*; 'tis not for these, nor any such Opinions as these, that they suffer, but for professing such

such true, and denying such false Doctrines, as God hath obliged them to profess, and deny; and for disobeying their King, in doing or not doing of those things which God hath commanded them to do, or not to do. This is the second part of my Discourse; wherein, after having stated the true Notion of Persecution, I told you I would prove they are truly persecuted; which you may perceive I can do no other way, but by shewing, that they suffer for Righteousness sake, for Religion's sake, for the Truths of the Gospel, and in defence of the Gospel-Laws. The case is really with them, as it was with the Apostles and Primitive Christians; they are under a necessity of disobeying the Supreme Authority, in not conforming to the *Gallican Church*, because the Doctrine and Worship of it are plainly inconsistent with the Doctrines of the Gospel, and the Evangelical Worship of God. As for example, the Gospel hath commanded us not to worship Angels, as in *Coloss. 2. 18. Let no man* (saith the Apostle) *deceive you of your reward, in a voluntary humility, and worshipping of Angels:* And *Rev. 19. 20.* when Saint John fell at the Angel's feet to worship him, *See* (saith the blessed Spirit) *thou doest not, for I am thy fellow-servant.* But the *Gallican Church*, like all the rest of the Papal Communion, teacheth and practiseth the worshipping of Angels, and maketh solemn invocations, not onely of the Angels and Archangels in general, but of this and that Angel by their proper Names.

The Gospel plainly forbiddeth praying in an unknown Tongue, because he that speaketh in a Tongue unknown to the People, speaketh not unto man (as the Apostle argues) but unto God and the Air; and he that so speaketh is a *Barbarian* unto the People, because they know not the meaning of his voice; yet notwithstanding all that is so expressly written upon this matter, *1 Cor. 14.* the *Gallican Church* useth Latin-offices,

ces, and their publick Worship is all in Latin, which the People do not understand.

The Gospel teacheth, that as there is but one God; so there is but one Mediatour betwixt God and Man, the man *Christ Jesus*, to whom alone we must pray to make intercession for us to God: but the *Gallican Church* prays to * *Saints* and *Angels*, and above all, to the † *blessed Virgin* to make intercession for them: So that if her Prayers were in the Mother-tongue, the People could not joyn in Her Worship, without committing Idolatry against God, and Blasphemy against *Jesus Christ*.

* Dom. quinta post. Epiph. ad poscenda suffragia Sanctorum. Oratio in octava Sancti Steph. ut pro nobis

intercessor existat. † De Sancta Maria oratio in all their Masses, — ut qui verè eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Oratio in circumcissione Domini, — ut ipsam pro nobis intercedere sentiamus —

The Gospel assureth us, that *Jesus Christ* ascended into Heaven, and there sitteth at the right hand of God to make intercession for us, and that he was once offered up for all, and by one offering of himself, perfected for ever, them that are sanctified: but the *Gallican*, like all other Popish Churches, teacheth, that he is bodily present, and bodily offered up in the Sacrifice of the Masse, and that his real Flesh and Bones are eaten, when the consecrate Wafer is eaten, and that the *Hestie*, as they call the great Wafer, which they expose, and carry about, is the * *very Christ*.

* Urbanus VIII. in his Preface before the Missal, begins thus. Si quid est in rebus humanis planè divinum, quod nobis super-ni cives (si in eos invidia caderet) invidere possent, id certè est S. S. Missæ Sacrificium, cujus beneficio sit, ut homines quâdam anticipatione possideant in terris celum, dum ante oculos habent, & manibus contrectent cœli terræque conditorem.

† Especially the two Corpus Christi days, called by the Gallican Church, Fêtes de Dieu, the Feasts of God.

This they keep in a Box on purpose, and on † solemn days carry it in Procession, as the *Pagans* did their Idols, to be adored; and whereever it is met, there the People must fall down, and worship; and wheresoever the Priest makes a stand, there must Prayers be offered up unto it, as unto the very *Christ*. The

Heathens

Heathens were never guilty of more gross, and absurd Idolatry, than this. The worshipping of a Leek, or an Onion, or an head of Garlick, as the *Egyptians* did, is not more against common Sense and Reason, than the worshipping of a Wafer, the work of a Baker, or Confectioner's hand. And then as to the Elements to be received in the holy Eucharist, the Gospel saith expressly, that at the institution of it our Lord *took bread, and brake it, and gave it to his Disciples*, saying, *Take, eat, this is my body* — likewise that *he took the Cup*, saying, *Drink ye all of this; for* — This is related in the same manner by Saint Paul, 1 Cor. 11. where he also saith, *Whosoever eateth and drinketh unworthily, eateth and drinketh damnation to himself*. Accordingly the Primitive universal Church administred it exactly after *Christ's* Institution, as is evident out of * *Ignatius*, † *Justin Martyr*, &c. And all succeeding Ages followed this Primitive Practice, and still doth follow it throughout the * universal Church, except the Church of *Rome*, which began above five hundred years since to take away the Cup from the People, for fear (O superstitious Souls!) that they should spill the Blood. Yet the *Gallican Church*, for all her fine pretences to Liberty, still continues so strictly Popish, that she deprives her People of the Cup, although the Saviour she pretends to worship, Proleptically speaking of this holy Sacrament, saith, *Whosoever eateth my flesh, and drinketh my blood, hath eternal Life*.

What shall I say of the abominable Doctrines of *Supremacy*, *Infallibility* and *Purgatory*, which she alloweth with all the practices that follow thereupon, and of her *Image-worship*, and *Cross-worship*, and *Crucifix-worship* — not to mention her Ceremonies, which for their number are intolerable, and for their nature such as vilifie, pollute and deprave the Worship of God. These are the things which make our *French Brethren* dissent from the publick

* Ad Philadelph. in memoriam.
† Apol. 2.
* Cassand. de Sacra Coena.

publick Establishment. There is a plain opposition betwixt the Doctrines and Worship set forth in the Gospel, and the Doctrines and Worship of the *Gallican Church*. They cannot conform unto it, nor live in the Communion of it, and be true to the Gospel; nor obey their Prince in this particular, because Obedience unto him would be Disobedience unto God.

They have no quarrel at the Church, because it is

* *Calv. ad Sadol.* If the Bishops would lo rule, as to submit themselves to *Christ*, then if there shall be any that shall not submit themselves to that Hierarchy, reverently, and with the greatest obedience that may be, there is no kind of Anathema, whereof they are not worthy, *id. instit. l. 4. c. 4. ff. 4. Beza de divers. grad. contr. Sarav. c. 21. Melancthon ad Camer. an. 1530. Confess. Aug. de Eccles. potest. Apol. Confess. Aug. ad art. 14. Princeps Anhalt. in concion. super. Matth. 7. Bogerman. President of the Synod of Dort. Nay Blondel himself in Conclus. Apol. pro Hieronymo, which by the importunity of the Agents of the general Assembly he was prevailed with to leave out, with great numbers more to be seen in Dr. Fern against Campney, Bancroft's Survey, chap. 8. Mason's defence of the Ordination, &c. Dr. Durell of the Reformed Churches — and the posthumous piece of Bishop Morton published by Sir Hen. Yelverton. Lastly, see Mr. de Langle, and Mr. Claude's Letters at the end of the most worthy and most learned Dean of Pauls his Unreasonableness of Separation, which the late Agent at Charenton did in vain endeavour to make them retract.*

Episcopal, but because it is Popish; for * though they have not Bishops, yet their and other Reformed Writers have approved the Office, and protested that they would, if they could have retained them, and desired that their rejecting of them might be imputed to necessity, and not to their choice. They have generally declared, that they will submit to their own Bishops, if they will reform; and some of them for want of Episcopal Government, which they believe to be of Apostolical Institution, have thought their own Churches deficient, and in that respect not so perfect as ours. They are formed into a National Church, and are for National Churches, and detest Sovereign Independent

Communion, and their Ministers officiate in a distinct habit, and are so far from disliking or undervaluing Liturgies, that they pray, baptize, and administer the holy Communion in Liturgical Forms. They silence and suspend Ministers in their Consistories and Synods: They would have had Church-musick, Organs I mean,

mean, if they might, and would condemn all those as guilty of Schism, who onely under the infinite presence of purer Ordinances, and purer Worship, would set up private Congregations, and erect private Altars in opposition to the publick, and then teach the People, that the Magistrate hath nothing to doe in Ecclesiastical Matters; but that they ought to repair to those Congregations, where they find they can profit most. No! they dissent not upon such thin and absurd pretences as these, but for the same reasons; that their noble Ancestours the *Albigenses*, and our Ancestours since them, dissented from the Church of *Rome*. They do not onely pretend Conscience, and say their Consciences tell them, that such and such things are unlawfull; but they produce the Rules, and Precepts, and Doctrines of the Gospel, which those Doctrines, which they cannot profess, and those things which they cannot practise, plainly contradict. The reasons of their Non-conformity do not vary, as time serves, but they are the same that they were from the beginning; and they are not such as would overthrow all Communications, and destroy all the Churches that are, or can be in the World. In a word, they dissent and disobey in the defence of the Gospel, and of the plain and undoubted Gospel-truths. They are the most noble, essential, and integral parts of Christianity, which they adhere to; and it is not so much a Christian, as a *Pagano-Christian*, a most corrupt, tyrannical, and Idolatrous Church, to which they refuse to conform. As *Rome* is mystical *Babylon* the Great, the Mother of Harlots, and abominations of the Earth: So the *Gallikan Church* is a Province belonging to the mystical *Babylon*, a Daughter of that Mother of Harlots, full of Fornication, and also drunk with the bloud of the Saints. Her Kings have all committed Fornication with her; but these are come out of her, that they

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might

might not be partaker of her Sins. This is their hard case, they are reduced to a necessity of sinning or suffering; and therefore their Sufferings are truly, and properly Persecutions; for they suffer for Righteousness sake, and the Gospels sake, and according to the Will of God. 'Tis for Conscience towards God, that they endure grief; for a good Conscience, as the Apostle speaks; which is opposed to an evil Conscience defiled with sinfull Principles and Sin. A good Conscience in the Scriptures is otherwise called a pure Conscience [1 Tim. 3. 9. 2 Tim. 1. 3.] and it is compared to a Body washed with water [Heb. 10. 22. 1 Pet. 3. 21.] because it is devoid of all sinfull prejudice and corrupt affections, which pervert mens understandings, and render them indocile, and are able to make them call black white, and white black. The same is called in the Parable of the Sower, *an honest and good heart*, because it receives the Truth with all readiness, and impartially searcheth the Scriptures, whether things be so: or no; and in what Person soever this sort of Conscience is, he would be glad to obey his Sovereign, and be of the established Communion, because he knows these are indispenfable duties, when they can be done without denying Gospel doctrines, or breaking Gospel laws.

Such ingenuous Souls will be ready to hear, and ready to give an answer to every man that shall ask them a reason of their doings, with meekness and fear; and when they suffer for doing good, as our French Brethren, and Fellow-members now do; they are made partakers of *Christ's* suffering in this World, and shall be made partakers with him in everlasting Glory, among Martyrs and Confessours, in the World to come.

III. Having now shewn first what Persecution is, and secondly, That our *French* Brethren are persecuted; I proceed in the Third place to shew, to what a degree they are persecuted, and how deplorable their sufferings are, and how uneasy and dangerous it is for them to continue in their Native Country, where they are treated more like Slaves than Subjects, and daily vexed with *Julian* Edicts and Decrees.

For they are deprived of the ancient Liberties, which were granted unto them by former Princes, the Father and Grandfather of this present King. Many of their * Universities are dissolved, and more than half their Temples razed, contrary to the Faith of Oaths and Edicts, and against the common right of Prescription of Three and Fourscore years. They are not allowed to erect Free schools for the Education of their own Children, nor Hospitals for the maintenance of their own Poor, nor can they have the benefit of any already erected, without turning to the Popish Religion.

* Sedan, the College of Roche-foucant, and that of Châtillon.

The *Lords of Mannors* among them, who formerly had right to keep Ministers, and set up the Reformed Worship in their own Houses, and call their Neighbours and Tenants unto it by the sound of a Bell, are now in a most Arbitrary manner, deprived of that privilege: And in the Cities where they are, most numerous *Colleges of Jesuits*, or *Houses of Mission* for propagating the Faith are erected, into which undutifull Children or Servants, under a pretence of turning Catholicks, may retreat when they please; and in the greatest of those Cities, where perhaps ten School-masters could hardly teach all their Children, the late Laws allow them but one, and their unjust Magistrates commonly none.

They are forbidden to set up the *Fleurs de Luces* in their Churches, because they must not bear any marks

of Royal favour; and as a further token of Royal displeasure and contempt, their chief Seats, and more costly Pews are ordered to be pulled down.

* As at Char-
renton, La-
Rochelle,
Montpellier,
Nismes.

Formerly Papists were allowed solemnly to renounce their Religion in the Protestant Temples; and scarce a Lords day passed in the places where they were * numerous, but some Converts might be seen so to renounce; but now all Papists are forbidden to turn Protestants under pain of death, or the penalty of an infamous sort of Penance, call'd *L'amando honorable*, in which the re-canting person onely in his Shirt, with a Torch in his hand, and a Rope about his neck, and the Hangman standing behind him, begs pardon of God and Man, for having renounced the Catholick (as they mis-call the *Romish*) Religion, and is afterwards punished with Banishment, if not with confiscation of Goods.

On the contrary, Protestants have all imaginable encouragements to turn Papists; Pensions, Honours, Offices, and Preferments; and to secure them after they have once declared, the forementioned severity (as I have been informed) is the punishment of a *relapse*.

The Magistrates of the place have authority to go with the Priest, and what other company they please, to visit sick Protestants, and turn their Friends and Attendants out of the Room, and discourse with them about their Religion; and if either hopes of reward, or a delirous condition, or impatience, or any other cause make them speak any thing in favour of the *Romish* Religion, then they presently take witness that they turned Papists. After which, if the sick Persons die, they are to be buried as Papists, and if they left Children behind them, they also are to be bred Papists; but if they recover, they are obnoxious to the Law against a relapse.

Their

Their Ministers cannot without great danger and difficulty visit Protestants, which lie sick in Popish Houses; but every pitifull *Sacrificulus*, every ignorant busie Priest hath authority to go into Protestant Houses, and visit the Sick as often as they please; and when their Women are in travail, like the *Hebrew Women* in the time of hardned *Pharaoh*, they must have Popish *Egyptian* Midwives, which is a far greater terrour to many of them, than the pains of Childbirth it self.

Formerly they were capable of the Magistracy in Cities and Burghs, where they lived, but now they are incapacitated: Formerly they were to sit in their Courts of Justice, as the *Chambers of the Edict*, (so called from the Edict of *Nantes*, by which they were erected in favour of Protestants) and the *Party chambers* of the Provinces, where half the Judges are Protestants, and half Papists; but now they are deprived of that privilege: So that for want of Judges of their own Religion, they have little or no benefit of the Law; when a Catholick is their Antagonist; but when both Parties are Protestants, if one change, or promise to change his Religion; he is usually sure to gain the Cause. And as they are banished from the Bench, so are they banished from the Bar and Faculties: For no Protestant can be Councellour, Attorney, Notary, Chirurgion, Apothecary, Midwife, &c. In one word, they are made utterly incapable of all employments, Civil or Military; and by that means are deprived of all Honours, and better conveniences of life, of all the comfortable means of subsistence and well-being, which the Papists enjoy in their Offices at Court, and in the Country; in Peace, and in War, and in the Armies, both by Sea and Land.

This is their miserable condition, and what is yet worse, their Children have liberty at seven years of

Age

Age to chuse their own Religion; and if to prevent the mischief that may follow upon this, they send them away, they must forfeit a years revenue of their Estates, if they do not produce them within a year; but if they do not produce them within two, then they must forfeit the whole. But in case they have no visible Estates, then they are subject to Arbitrary valuations, and to Arbitrary Fines imposed thereupon.

If their Children upon this liberty happen to change their Religion, as many will doe rather than endure wholesome Discipline, their Parents are bound to maintain them, as they do their other Children, or else to allow them a Pension for their maintenance, and their Daughters so changing, may leave their Parents, and go into Nunneries when they please.

This is the complement of all their other miseries, and to avoid so great a mischief, it is, that they fly in flocks to Protestant Countries, that they may save the Souls of their own Bowels, and not have them bred up in Popish Darkness, and the regions of the shadow of death. Some have slipt away by night with their Families, and driven without intermission, till they have got out of their imperious Princes Dominions; and others, as is credibly reported, have slipt off their little ones, pack'd up in Bales of Merchantable Goods.

As for their Ministers, they upon any pretended crimes are banished, fined, or imprisoned, on purpose to make them forsake their Flocks, and discourage the People from putting their Children to the study of Divinity: Nay, they are in an especial manner obnoxious to the barbarous cruelties and insults of the Souldiery, who have free Quarter upon the poor Protestants, whom they abuse to what degree they please.

In some * Provinces they trail them, like Dogs, by the neck to Masse, torture them till they renounce their Religion, and most inhumanely mis-use, or murder those,

* As Poitou,
Xaintonge,
and about
Rochelle.

those, whom God enables to resist unto blood : and though these tyrannical and arbitrary Outrages be not done by open order, yet it may be presumed they are done upon connivance, and according to the secret will of the Supreme Authority, since those that doe them are neither punished nor restrained, notwithstanding the complaints which the Sufferers daily make at Court. These barbarous Insolencies added to the severity of the Royal Edicts, you may be sure adds wings to their haste, and makes them fly in great hurry and confusion into Foreign Countries ; and the Providence of God hath cast many of them, like ship-wracked men, on our Coasts, and expects that we should *shew them no little kindness, but receive them courteously*, and doe good unto them in an especial manner, *as unto them that are of the household of Faith*. They are *persecuted*, but we must not *forsake* them ; they are *grievously cast down*, but in such an exigence as this, we must not let them be *destroyed*.

IV. And therefore I proceed in the last place to shew, that it is our duty to help and assist them, to encourage and support them in this time of calamity, to refresh their Bowels, and minister unto their pressing wants. For there are but three ways by which the Spirits of persecuted men can be supported ; by the *testimony of a good Conscience* ; the *comforts and joys of the Holy Ghost*, and the *charitable assistance of their Brethren*, when (as the Apostle speaks) the Members have the same care one of another ; and if one Member suffer, all the Members suffer with it ; and when from this diffusive spirit of charity which actuates all the parts of the truly Catholick Church, those that have riches, and live at ease, will contribute to those that are poor, and in distress.

The

The testimony of a good Conscience is a great cordial, because it results from considering, that we suffer for Righteousness sake, and so are conformed unto *Christ* in his Sufferings, and thereby have a comfortable title to all those mighty Promises, which he hath made unto them, that forsake Father, and Mother, and Wife, and Children, and Lands, and Country, nay, and lay down their lives for his and the Gospels sake. This consideration made the Apostle glory; and rejoyce, and take pleasure in his *infirmities, in reproaches, in necessities, in persecutions, and in distresses for Christ's sake*. And I question not, but our suffering Brethren, the Confessours of the *French* Communion, are supported in their present miseries, by these comfortable reflexions, and rejoyce in spirit, that they are counted worthy to suffer for his holy Name.

The comforts and joys of the Holy Spirit consist in those gracious irradiations, by which God is wont in an extraordinary manner to affect the Souls of true Sufferers, in such measures, as their condition requires. From this principle, I conceive, it was, that *Paul* and *Silas*, after they had received many stripes, sang at midnight in the innermost Prison, with their feet fast in the Stocks; and that so many Martyrs have smiled upon their Tormentours, and broiled in the Flames, with little, or without any sense of pain. In such cases it seems reasonable to conclude, that their natural is strengthened with infused courage; and that they are also rendred more or less senseless, because they are rendred Ecstatick with the secret assurance of God's favour, which in *1 Thess. i. 6.* is called *joy in the Holy Ghost*. I cannot say, that our suffering Brethren, generally speaking, are yet in such a condition, as to stand in need of supernatural assistance; but whenever it shall please God to call them, or us, to such a degree of persecution, that we shall be killed all the day long,
and

and be counted as Sheep for the slaughter; I question not but he will assist us in it; and in all these things make us more than conquerours, through *Jesús Christ* our Lord.

But besides the Comforts, which the suffering Members of *Christ* receive from their own Consciences, and the Spirit of God, they are to receive support and comfort from the Brotherhood, from their Fellow-members in *Jesús Christ*. Thus, 2 *Cor.* chap. 8, 9. we find the Apostle exhorting the *Corinthians*, after the example of the Churches in *Macedonia*, to a liberal contribution for the poor distressed Saints at *Jerusalem*. Thus also, *Acts* 11. the Disciples of *Antioch*, as soon as they understood by the Prophet *Agabus*, that there would be a Dearth throughout all the World (which is the Scripture-phrase for all *Judaea*) they determined to send relief unto the Brethren of *Judaea*, by the hands of *Barnabas* and *Paul*. For the Universal Church is but one Body, whereof *Christ* is the Head; one Family, whereof he is the Master; one Temple, or Spiritual-building, whereof he is the chief Corner-stone; and this strict relation we have to one another, as Members of the Universal Church, is such, that if one Member of it suffer, all the members ought to suffer with it; and therefore a Soul void of pity and compassion, a Soul that cannot sympathize with his suffering Brethren, though, as to outward appearance, he may be a Christian, yet he hath not the Spirit of *Christ*, that Spirit of Love, which informs all his Members, as the Soul doth all the parts of the Body, and makes them sensible of one anothers harms. By this (saith *Christ*) shall all men know, that you are my Disciples, if ye love one another. And if we love one another (saith Saint *John*) God dwelleth in us; and this Commandment have we from him, that he that loveth God, love his Brother also. Therefore (my Brethren) God by his Providence hath now brought you to the Test; to try every one of you,

whether you are true Members of *Christ*, or no? It is *Christ* that hath sent these his poor Members to beg relief of you, and in as much as you doe it, or not doe it, to one of these little ones, remember, that you doe it, or not doe it to him.

But besides the obligation you have from Christian charity, Christian equity also obligeth you to doe it; *For whatsoever you would that men should doe unto you in any condition, that you are bound by the Gospel to doe unto them*; and therefore as you would desire or expect to be dealt with in a time of Persecution, so it is your duty now to deal with them. The times of performing some Gospel-duties seldom occur, but when they happen (and they always happen by God's special Providence) we ought to look upon such accidents as providential calls to the vigorous and exemplary performance of them; and who knows, whether God hath brought this evil upon our Brethren, not onely for the trial of their Faith and Patience, but of our Love, Pity and Compassion, and of our willingness to minister unto the Saints? Therefore let us now acquit our selves like loving Brethren towards them, who are true Sons of that Mother Church to which they belong, and from which they never yet departed, from the beginning of the Reformation under the endless pretence of setting up purer Congregations, and enjoying purer Ordinances, and purer Worship; but from the beginning have kept the unity of Spirit in the bond of peace. Let us not be backward to Good, and distribute among them, for with such Sacrifices God is well pleased. Let your abundance, as the Apostle speaks, be a supply for their want; and who knows, but that God seeing our readiness to relieve them in persecution, may be so well pleased, as to deliver us from persecution, and all the Judgments which we fear. If they have the benefit of our Money, our Church shall have the benefit of their Prayers; they will be obliged by our Charity to beseech

befeech God to make up our Breaches, and heal our Divisions; to unite us into the Primitive Apostolical Government and Communion; that our *Jerusalem* may be as a City that is compact together, and once more become, as she formerly hath been, the glory of all Reformed Churches, and terrible as an Army with Banners to her Enemies of *Rome*.

Therefore let every one of you be mercifull unto them after his power; if thou hast much, give plenteously; if thou hast little, doe thy diligence to give of that little; for if there be first a willing mind, it is accepted by God, according to what a man hath, and not according to what he hath not. Onely I charge you, who are rich in this World, that you be ready to give, and glad to distribute unto them, laying up in store for your selves a good foundation against the time to come, that you may attain Eternal Life, which God of his infinite mercy grant us all, through *Jesus Christ* our Lord. *Amen*.

F I N I S.
